476 was made in the cooperative society's own factories. The society owned cement factories, lime plants, mills, cloth-weaving factories, bakeries, oil presses and even a factory that made boot polish and cosmetics.

439 Whither did Ukrainian goods go? Peas, beans and poultry to England and Belgium, clover seed to Holland, /94/ pigs to Germany, beef cattle via Constanta to Greece, poultry to Germany, Switzerland and to - Palestine, eggs to many countries and, in cans, as far as Buenos Aires.

[545] Sociologically noteworthy is the growth of an urban stratum of artisans, merchants and small industrialists. The Ukrainians who, much to their 369 own disadvantage, neglected the cities because of 476 their love for quiet village life, now gradually pushed into the cities, and the credit cooperatives supported them in this.

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•741 Of greatest significance for the advancement of Ukrainian culture were the societies for edu- 517 cation and public health. The society for popular 217 education, "Prosvita", was even older than the Ukrainian system of cooperatives, reaching back to 1883. It was a veritable national sanctuary of the Ukrainians. The people are indebted to it for a large part of their cultural advance. The "Prosvita" was an actual school for advanced studies in the country. In 3214 village libraries with 700,000 volumes, two instructive monthly magazines and with inexpensive editions of books, it enabled the village inhabitants who were cut off from all urban culture to obtain the knowledge which alone made it possible for them to assert themselves against their enemies. Besides that, 741 "Prosvita", which on January 1, 1938 numbered 517 360,000 members, and owned 1457 club houses with rooms for meetings, promoted group singing, music, the community theater and folk art. It helped

•741 517 illiterates to learn to read by means of special courses, and it gave scholarships to worthy students. So, it is not surprising that the Poles did not care for the "Prosvita". Thus in the last ten years all of the 600 local groups in Polesia and Volhynia and 70% of all local groups west of the Shan were dissolved. In 1938 Warsaw intensified its war against the "Prosvita"; in that year 104 local groups /95/ were dissolved and in the first five months of 1939 the same happened even to two district centers with 168 local groups. In spite of that, the Ukrainians organized 375 new local groups from 1936 to 1938.

575 814 Peasants and agriculturists numbering 160,000 united in the "Silskyj Hospodar" ("farmer") in order to arrange for or to obtain agricultural training. The "Silskyj Hospodar" employed approximately 150 social agronomists, that is, agriculturists with diplomas, who supervised improvement of the soil, methods of cultivating, seed production and whole farm establishments. They conducted courses and competitions in which the young farmers who were eager for knowledge actively participated. Special veterinarians of the society and of the dairy farm cooperatives supervised the livestock.

562 575 The Ukrainian women of Galicia were anxious not to be second to the men. Their society "Soyuz Ukrayinok" numbered 60,000 members in 1200 village circles. In the national life of the people the Ukrainian woman occupies a high position, as is the case among all healthy races. In times of national misfortune the mothers are the preservers of the old manners and customs; the children learn the language and the traditional songs from their mothers, to whom the rising generations are entrusted. Their glowing patriotism is not surpassed by the men. At the same time the West Ukrainian woman is deeply religious and tirelessly industrious; she excels in the household.

000 Everything in West Ukraine is education work.

517 While the Ukrainian language was being banned from Kiyev, a new flowering of Ukrainian culture was beginning in the West Ukrainian metropolis [741] of Lwów. In 1873 Ukrainian men of learning founded the "Scientific Shevchenko Society", a free academy. The number of Ukrainian chairs at the University grew. Now that all scholarly activity in the Ukrainian language was curtailed in East Ukraine, professors and writers transferred their field of activity to Lwów where a number of different cultural organizations arose. Kiyev as the intellectual hub of all Ukraine was outstripped by Lwów, in fact, even by Czernovits /now Chernovtsy/. Each of these two cities published more than one hundred Ukrainian works in 1894, whereas Kiyev published only ten works of so-called "literature for the home".

177 The revolution of 1905 only temporarily eased the pressure on Ukrainian cultural life. Freedom of the press and freedom of assembly remained only promises, and the "unity and indivisibility" of the Russian people was nothing but lifeless dogma until in 1917 its defenders were swept away by the seceding peoples.

517 Despite all difficulties, Lwów remained the 668 cultural center of West Ukraine even after the [741] first World War. Its focal point was the "Scientific /104/ Shevchenko Society" which published its own periodicals and scholarly works. The spiritual trend of West Ukrainian intellectuals, in so far as they were not obliged to emigrate, was directed against traditional sentimentality. Young people were reared to think politically, to be ready for action and for dedication. In accordance with the political aims, the subject matter of present-day West Ukrainian literature shows a preference for the re-awakening of the Ukrainian people, for the heroic struggles of the last few decades, and for the heroic in the Ukrainian landscape.